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WEEKLY REVIEW.

—Sir R. Phillimore holds "that the practice of having two lighted candles on the altar in broad daylight during the celebration of the communion service is a lawful ceremony, symbolical only of Christ's description of Himself as the light of the world."

We should think the practice rather symbolical of that very *broad* view that the light of revelation is insignificant compared with the much greater light of nature and can easily be dispensed with. The idea of regarding two candles that mingle their sickly light with the glorious light of day, and consume themselves in doing it, as symbolical of Him who is the Light of this world, the Sun of righteousness!

—The Governor of Bombay has received telegraphic word from the Secretary of State that 'the Mail-bags for India and Bombay through oversight were not sent by the Marseilles Mail of the 24th April.' Some have inferred that there will be no Marseilles Mail of the 24th April; but the telegram says the contrary. The despatches for the Government of India and that of Bombay, are evidently what is meant.

We have received a large number of Reports and other pamphlets, which we shall notice as we get time.

We have received the following from a friend, and are very much grieved to hear of the severe loss sustained by the Sealkote Mission:

"The Church of Scotland's Mission has just met with a severe loss by the death of the Rev. John Taylor, one of our Missionaries at Sealkote. He was one of two who succeeded poor Hunter, and for eight years labored with all his might, preaching and tending schools and orphanages. Little more than a year ago he was forced, sorely against his will, by bad health, to leave India. He went home as chaplain in charge of a large number of Highland troops proceeding to Scotland round the Cape. On his arrival at home, he must, we suppose, have at least apparently recovered strength, for he was appointed to fill Dr. McLeod's pulpit in the Barony Church, Glasgow, while that Reverend gentleman was absent in India. The next news we had was of Taylor's death. He had been wearing out his last earthly strength.

"Mr. Paterson his colleague in the Punjab, now at Goozerat (Punjab) writes to me thus about him.

"'Last Mail brought the sad, sad news of dear Taylor's death, sad *not* to him, but to his family, to us, and to the Mission. In his last letter to me he wrote with great delight of his difficulties having, in God's providence, been removed, and of the way being open to his giving himself to Christ's work in India for life. He spoke of his joy at the thought of returning to Sealkote, and was marking out for himself his special work that of training catechists and superintending outstations. He alluded to his long sickness as a season of preparation for his work, during which he had felt his Saviour's presence and purifying power. But his preparation was not for India and work but for heaven and rest. His labour is accomplished but his work continues. A family of four from a village where he preached four years ago, have just come in as enquirers to the American Mission at Sealkote.'"

It is hardly proper to judge, especially without knowing more of the circumstances of the case, but it appears to us not the best economy to insist upon utilizing after this fashion, missionaries who are at home for the sake of their health.

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GOD'S MERCY AND MAN'S.

The *British Quarterly* in its notice of George MacDonald's works, says: "The notion of one morality for man and another for God, he indignantly rejects. One of those recurrent ideas on which it is habitual for him to insist, is that human compassion cannot possibly exceed Divine compassion, and that therefore no sentient being will be doomed to everlasting pains;—Must we believe (he asks) that Judas who repented even to agony, could find no mercy in such a God? I think when Judas fled from his hanged and fallen body, he fled to the tender help of Jesus, and found it—I say not how."

Let us look at the comparison here instituted between the mercy of man and the mercy of God. It is very certain that a multitude of people now-a-days, are quite lost in astonishment at the amount of mercy which they fancy is harbouring in their breasts; there is perhaps reason to believe that a radical misconception is at the bottom of this great self-complacency. We are so old-fashioned as to believe that self-complacency is not religion, and that the question, What is true, can never be antiquated.

A man believes that after all it shall be well with the wicked; that sinners are not exposed to the wrath of God; that there is mercy in store for all, even for those who reject it all their life long; and on the strength of this belief he writes himself down a being of boundless mercy. But God cannot be less merciful than himself; therefore there is no unquenchable fire, no undying worm, no everlasting punishment, no final banishment from the presence of God.

Now let us here take note that this believer in divine mercy claims that his belief is itself mercy. It is mercy in God to forgive, it is mercy in man to believe that God forgives. This is certainly a short and easy way of clothing oneself with all the mercy of God. The apostle James says: "If a brother or sister be naked or destitute, and one of you say, Depart in peace, be ye warmed and filled; notwithstanding he give them not those things which are needful to the body; what doth it profit?" The Scripture characterizes this kind of well-wishing, this expression of a hope that it shall be well with the needy, as hypocrisy. People can see this with regard to temporal blessings; they deny that there is any mercy in mere well-wishing; it is strange that they cannot make application of this principle when the future state of sinners is in question.

A man owes you much money; he finds it inconvenient to pay: you do not think proper to abandon your claim; a certain neighbour of yours goes about exclaiming, The debtor ought to be forgiven his debt, it would be the height of wickedness for the creditor to insist upon his claim. To you, the creditor, he says, Surely you will not allow me to be more merciful than you; you see how great compassion I have; I show it by my *opinion*, namely that you ought to forgive him. You will naturally reply, Friend, show thy compassion by forgiving thine own debtors, or by helping mine to discharge their obligations to me; it is sheer hypocrisy to profess to show mercy by believing that I will surrender my claims.

There are some doubtless who think that the man who attempted to assassinate the Queen's son in Australia the other day, ought not to be punished, and who even think that this thought of theirs proclaims them to be more merciful than the judges and juries and public who demand his punishment. But most people will think that such simply show how very light they make of the claims of the law, the sacredness of life, the criminality of murder, the obligations of fealty, and that the question of mercy is to be determined by another criterion altogether.

There is something utterly revolting to a thoughtful mind, in the comparison so flippantly made between the mercy of man and the mercy of God. Here is a man who never in his life knew what it was to want a meal, or a coat to his back, or a bed to lie on; in whose house are many rooms, and each of them commodiously, if not handsomely furnished: whose path in life is compassed about by all manner of facilities and comforts and even luxuries. In the neighbouring street are perhaps scores of persons who hardly ever know what it is to make a sufficient meal, or provide themselves with sufficient clothing; who sleep on the bare floor, sometimes indeed beneath the canopy of heaven; whose steps are dogged by care and want. Some are dying whose lives would have been prolonged if they could have received something more than the crumbs which fell from the table of our respectable citizen. A voice from heaven says to the latter, Thou shalt love thy neighbour as thyself; what was given thee in Providence, was given thee as a steward; give an account of thy stewardship. The respectable citizen makes answer: Love him? do I not? My charity is illimitable. Some narrow-minded bigots tell the poor man that whatsoever he soweth that shall he also reap; but I tell him to fear not, however he may spend his days in sin, it shall be well with him at last; God is too merciful to condemn him; do I not love my neighbour?

—But the voice from heaven replies: Show thy mercy by helping thy neighbour with the means which I have placed at thy disposal; share with him thy loaf; and as for his spiritual need give him not thy thoughts but my words. For it is *my word* that shall judge him and thee at the last day.

If George MacDonald's idea in correct, if faith is not necessary to salvation, if there is no such thing as perdition, then the Bible expresses itself more bunglingly than any book that ever was written. If the sacred writers may be understood in conformity with his thought, why not the *Bombay Guardian*, why not all modern upholders of evangelical truth, why not Baxter and Whitfield and Spurgeon and Ryle? These do not use any stronger language than that of the Bible. But the fact is our friends of the broad school have a principle of interpretation for the Scriptures, which they reserve for them exclusively, allowing no other books to have the benefit of it. 'It had been better for that man if he had never been born,' said Jesus concerning Judas; and 'None of them is lost but the son of perdition'; which means, says Mr. MacDonald, that when Judas died he fled to the tender help of Jesus and found it.

THE MYTH CONTROVERSY.

About *five yards* of correspondence, in small type, on the Myth question, appeared in the *Times of India* of the 6th and 7th. Our contemporary's columns are now closed to the disputants. It expresses its high appreciation of one of the letters signed *Nota Bene*. This writer does not appear to us very lucid. He first argues that it makes no difference whether the things related in the Bible are thought to be facts or not; the man that believes them fictitious can get as much good out of them, as the man who deems them facts, can; and presently he tells us that to believe the literal truth of the account of Abraham and Isaac, is irrational and wicked.—Another writer, M., undertakes to show that we were wrong in saying that 'Moloch was a deity of the Ammonites, a nation that had no existence in Abraham's day.' He offers no proof of his position; but deals freely in 'it would seem,' 'it appears', etc. No proof? stay. The very names of the contemporaries of Abraham prove that Moloch was almost universally worshipped, in his time. 'Abimelech, Melchizedek, Milcah and Amalek, are *indisputably* compounds of the Shemitic god, Moloch.' It is very strange that those who wrote the Hebrew Bible should have overlooked this indisputable fact. We must just observe, *par parenthese*, that it is not a little remarkable that while the book of Genesis cannot be relied on as proving the existence of Abraham, it may be confidently relied on as proving the existence of the above-mentioned contemporaries of Abraham, the moment our myth-hunters imagine they can trace the name of Moloch in their names. At once the facts become indisputable, where before all was visionary and unreliable. The book of Genesis is worthless, as testimony, so long as it seems to teach monotheism; but as soon as the principle of mythical interpretation enables these critics to find polytheism, idolatry, fire-worship and the immolation of human victims, they accept it with delight. And yet this writer talks of 'the careful and honest student of the Old Testament' as one that reads it as he does.

The word *melek*, in Hebrew, (and cognate languages) means king, and is used throughout the New Testament in that sense. Abimelech means, 'the father of a king' or 'the father-king,' as Rajpoot means 'the son of a king.' The words Moloch and Baal were used first to designate earthly sovereigns, and then by a usage traceable among many nations, transferred to reputed celestial sovereigns. The Marathi word *eeshwur* signifies *lord*, *master*, and is used to designate the Lord of heaven; *purumeshwur* has the prefix *supreme*. Our English word *lord* is a suffieient example in itself. We suppose that almost all names of deities were originally names of men or of material objects. And yet to M. it is *indisputable* that the contemporaries of Abraham were named in honor of Moloch.

A dishonest writer is one who insists that the merest shadow of proof in support of his crotchets must outweigh any amount of proof offered on the other side. Our readers may judge for themselves as to the honesty of M. by the following extract:

"According to the Bible account the Jews were originally idolaters, worshipping, in common with the nations around them, the stars and fire. The Hebrew old Testament has happily preserved to us the various names of their deities which generally appear under the generic term of Elohim. The great ignorance that exists on this point is entirely due to the highly reprehensible conduct of Bible translators in rendering these numerous designations by the general name of God or Lord. Jehovah or Jah, afterwards the national God of the Jews, was according to the Bible itself not known to them till long after Patriarchal times. Their early gods possessed the same predominant features as those of their Shemitic kinsmen; in fact the Bible history informs us that the chiefs of Canaan acknowledged the identity of the Jewish worship with their own."

We do not hesitate to say that a more scandalously dishonest statement than this, never met our eye; and we envy not the temerity of the writer that makes the Bible teach the very things that it declares to be blasphemy. Where we have *Elohim* there (we are told) we have the abominable idols of the nations. The first verse of Genesis, teaches, according to M, that "In the beginning, Moloch and the others deities of the nations, created the heaven and the earth." The God of the Old Testament, says M., was a god originally identical with the Moloch of the Canaanites.

The readers of the *Times of India* have also been favored with another long letter from G. B. which we cannot now particularly notice. All opposition seems only to sting this writer into a more abandoned and wanton statement of his scepticism. He says:

"I am aware also of the many arguments that can be urged against the existence of a God, the strongest of which perhaps is that all Belief, all Faith is immoral, is enervating, demoralizing."

The man that believes that all faith is immoral and demoralizing, is released from the necessity of examining all arguments in favor of revealed religion, and we need not feel very much humiliated if he fails to appreciate what we have to say on the subject.

He goes on to say:

"What a condemnation of a God, that His children could not know him through the nature He gave and the conditions in which He placed them, but only in an unnatural way, which they never of course could of themselves find out, nor dare in conscience follow, if pretended to be shown to them. The very pretension of a supernatural revelation involves the imputation that God requires of His children services utterly beyond the nature in which He clothed them."

Let us look at this for a moment. By the assumption, there is not, there never was a revelation, except that which was made in nature. It follows that men are just what nature made them; no revelation has had any thing to do with making them what they are. Well, what are they? According to our myth-advocates they are devil-worshippers, entertaining the most horrible conceptions of God, offering their children in sacrifices, ready to believe any lie that may be told them. What are they? Let the religions of ancient and modern times, of almost all nations that have lived on the earth, make answer. What are they? Let history reply, unfolding page after page of her bloody and licentious annals. We see then what nature has done for our race. It is a gigantic error to suppose that God has given a supernatural revelation of himself; whence came the error? from nature; all over the world, in all ages, men have been taught by nature to believe in revelations. We submit that there is nothing in this natural system that looks like optimism; that the readiness of man to find out and obey the commandments of God, to love God with all his heart, or even to love his neighbour as himself, is not so very marked, so very universal, as that a more express revelation of the will of the Creator may not be necessary.

'Light is come into the world, and men love darkness rather than light, because their deeds are evil.' If G. B. enquires why, if the Gospel be from God, it is not triumphant every where, he may find an answer by enquiring of his own heart why he so bitterly and persistently endeavours to degrade it. 'It is hidden from them that believe not,' and he, alas! believes that all belief is immoral and demoralizing.

THE HEBREW BIBLE.—I.

We wish to notice what to some appears the most formidable difficulty raised by modern critics to the reception of our Hebrew Bible. They insist, a number of them at least, that the first five books of the Old Testament, and the books that immediately follow them in order, are in essentially the same language as that in which the last books are; there are differences of style, but the language is the same; and inasmuch as there is a period of upwards of ten centuries between the professed dates of these different portions, it is altogether unreasonable to suppose that the former books can have been written at the time when they are commonly reputed to have been written. This argument rests upon the postulate that language is subject to an inevitable law of change; a nation cannot continue from generation to generation speaking percisely the same language; slight changes are constantly taking place; these accumulate until in a few centuries the language is materially altered. This law, we are told, is absolute; under certain conditions, the changes may be less rapid, under others, more; but change there must be.

We have to enquire, 1st, whether it is true as stated that the language of the books of the Old Testament is essentially one, with only such differences as must always exist between poetry and prose, or between the styles of different writers, or at the most with only slight differences to be otherwise accounted for; and 2nd, whether there exists such a law of change, gradually but invincibly altering the character of languages.

The statement regarding the language of the different books of the Old Testament we find to be correct. The same acquaintance with the Hebrew that enables a student to

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read Jeremiah, Ezekiel and other books that date from about B. C. 500, enables him to read the books ascribed to Moses, B. C. 1500. When the same things are mentioned, the same words are generally found, and the same construction and modes of expression obtain; it is just one language. So far the critics are not to be gainsaid.

Now with regard to the absolute and inevitable law of change to which language is said to be subject, are we to concede its existence?

Well, it is evident that our modern languages are not the same that were spoken in ancient times. The principal languages of Western Europe are quite different from the languages that were anciently spoken there. Let us look for a few minutes at the changes that have taken place in the English language. The discovery of the art of printing has tended to fix languages, to some extent; still, the English of to-day differs considerably from that of the time of Henry VIII. But we will go further back. The following translation of part of the Lord's prayer, made into Anglo-Saxon about the time of Alfred, shows what language was current in England 1,000 years ago:

"Fader uren thu arth in heofnum, sic gehalgud noma thin; to cymeth ric thin; sie willo thin suæls inheofne in eortho; hlaf useune ofer wistlic sel us todœg."

This is certainly a very different language from ours; to all practical intents it is a foreign tongue and could not be understood without special study.

But without ascending so high let us look at the language of the 13th century as preserved in a metrical version of the 1st Psalm, in the British Museum

"Seli biern that noght is gan,
In the rede of wicked man,
And in strete of sinful noght he stode
Ne sat in setel of storme ungode,
Bot in laghe of lauerd his skille be ai
And his lagh think he night and dai."

Now there is no such contrast in the Hebrew books of the Old Testament as is presented by this extract with our version of the same Psalm made some three centuries later.

On the other hand the English language has changed more than some others. The Greek language of the present day is not so very different from that of the first century, but that a person acquainted with one can without much difficulty make himself acquainted with the other. Still some study is necessary.

On the whole we may admit it, as a general rule, that languages undergo such a change in the course of ten centuries, as to require interpretation.

The Hebrew that was spoken in the days of our Lord, was no longer the Hebrew in which the latest of the books of the Old Testament were written. It is called Hebrew in the New Testament; but is now often designated West Aramæan, to distinguish it from the true Hebrew which was virtually a dead language before the beginning of our era. Translations of it into this more modern tongue, were needed and were made. The word *targum* means *version* or interpretation; and there were written *targums* before the days of Christ, explaining to the people in their own tongue the passages read in the synagogue. The words of the 22nd Psalm, *Eli, Eli, lama sabachthani*, quoted by Christ on the cross, were not from our Hebrew bible, but from the more modern version. But it was only a little before the advent of Christ, that the necessity for such a version seems to have been felt. The Hebrew of the sacred books was probably well understood by the people down to the 2nd century B. C.

The books of the Old Testament were God's word to the people, and they were in the language of the people. Many of them consist largely of addresses delivered in the first instance orally to the people. The books of Moses are professedly written for the use and guidance of the people. Books may be written in a language after it has ceased to be spoken, as in the Sanscrit and Latin; but they are written for a special literary class. The books of the Bible belong to no such category.

The amount of change that a language undergoes, is largely determined by the circumstances of the nation using it. At first sight it would appear that the Jews, separated by their ceremonial observances and religious tenets, as by a partition wall, from other nations, were in circumstances that favored the perpetuation of their language. But a closer investigation shows us that their circumstances were not by any means highly favorable to this end. When they took possession of the land of Canaan, there were the remains of seven nations there; these continued among them. The book of Judges shows that they were often in subjection to their enemies and sometimes for very long periods. The historical books show that there was no lack of intercourse with surrounding nations. Finally, we see them deported nationally to a foreign country, and remaining in captivity not for seventy years only but for a much longer period.

We have now, as we think, fairly stated the difficulty. It remains for us to consider how we are to meet it, and this we propose to do in our next issue.

HOMILIES FOR THE TIMES.—XXVI.

"*The God of this world hath blinded the minds of them that believe not.*" 2 Cor. iv. 4.

The god of this world, that is, Satan, the devil. Neology claims to have laid hold upon Satan and—not bound him for a thousand years, but—killed him; not only making him not to be, but never to have been. There is no such being; there never was. They even claim that his non-existence is so clearly establishable that it is fatuity and superstition for any one now-a-days to believe in such a being. They would attach a stigma to every one who retains a belief in his existence; brand him as a man on whom the sun of modern science has not risen, who belongs to the dark ages and who has no business to show himself in this enlightened nineteenth century.

Before bowing to this decree of perpetual banishment, this obsolete believer ventures a remark or two.

Is man the only creature endowed with a rational and moral nature that the universe has seen? He is the only one that we see and hear; but formerly men knew of no other habitable globe but this; now they believe there are myriads. Does science deny that there are probably innumerable tribes of moral and intelligent agents of whom we know nothing? It does nothing of the kind; it is most forward to admit the possibility.

But if they are moral agents it is possible that some of them are making the same use of their free will that men are. It is not unreasonable to suppose that some of them are led captive by sin, and find their pleasure in wrong-doing, and in wrong-doers. This is a condition of things with which we are familiar. We have no lack of men in any nation, who find pleasure in deceiving, tempting and corrupting others; in drawing their fellow-men away from the service of God; in misrepresenting God to their minds. Why should it be thought a thing incredible that there should be other beings besides men of a similar disposition?

But these reputed existences are invisible; come and go without our seeing them; influence our minds without our being conscious of it. Science may not dispute the possibility of the existence of evil spirits besides man; but science deals with what is cognizable and demonstrable; with existences that reveal themselves by means of matter.

Well, if that is the province of science, let science abide in her province. As she cannot find disproof in the material world of the existence of *daimones*, she can therefore have nothing to say. Corporeal acts she can trace to the brain; she then infers the existence of an indwelling spirit influencing the brain; the moral and mental characteristics of that spirit she ascertains by the thoughts, words and acts of the individual; but what the very nature of that spirit and how it acts upon the brain, she cannot to this day tell, nor is she likely soon to do it. How then can she deny the possibility of diabolic influence?

Of the Holy Spirit Christ says, Him the world cannot receive, because it seeth him not. He none the less is present with Christians and influences their minds for good. Not by direct consciousness do they apprehend his presence; 'the spirit of the prophets is subject to the prophets;' they are in no way deprived of their free agency; but by comparison of what takes place in their minds with the word of God, they recognize the presence of the Spirit and give God glory. In the same way they recognize the presence of evil spirits, and are put on their guard and enabled to resist them.

Against all this science has no right to utter a word. The question is, Have we the testimony of revelation to the two facts; 1st, that God gives his Holy Spirit to them that ask him; 2nd, that the god of this world blinds the minds of those that believe not? We have; let us look at the testimony to this last.

The god of this world. Is he ubiquitous? No. But he is not alone in his enterprize. He has angels, principalities, powers, ministers of his will; and by these, his government is made co-extensive with the scattered human family. The representation that is made is evidently for the purpose of exalting our conception of his power; and (mark it well) the lofty representation of his power is for the purpose of exhibiting the might and dominion of sin, our sin. The Bible in all that it says on the subject no where favors the opinion that man is made innocent by the power attributed to Satan; but the object ever is to enhance the view of his sinfulness, by the account given of the power at the back of it. And there is further this object in view; to set forth the need of divine help in order to resist and overcome tendencies that are in intimate connection with the power exercised by the god of this world and his angels. 'Put on the whole armour of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against the rulers of the darkness of this world, against spiritual wickedness in high (heavenly) places.'

But great as is his power, he can do nothing when the mind perceives him and resists him. Resist the devil and he will flee from you. The weakest of mortals is not left without a warning, nor without the strength to resist. We are forewarned concerning this adversary, in order that we may seek divine help and obtain the strength we need. It was never designed that man should be dissociated from God; man was created to walk with God; we have no completeness except as we have it in God; the only life proposed for man is a divine life. The idea of rectitude, virtue, strength, purity, usefulness, happiness apart from God, is an utterly erroneous idea. In him are all our springs. From him cometh every good and every perfect gift. Of him, through him and to him are all things. And man is taught that it is a fearful thing, a frightfully perilous thing to depart from him. To depart from him is to depart from life. In the day thou eatest thereof thou shalt surely die. It is easy to die, but a very different thing for the dead man to make his way back to life; easy to depart from God, but oh, what mighty powers array themselves against his return! Depart from me, and you become subject to the authority of the god of your fallen world, and all the principalities and powers of his false heaven, shall fight against you if you then attempt to make your way back to Me.

Notes from an Interleaved Bible.

Psalm xxv. 15. While Peter's eyes were toward the Lord, he stood firm on the sea; but when they turned to his feet he began to sink. The network of worldly care and rashly-contracted obligation tends to destroy faith. Let faith endure and we shall be taught where to place our feet and how to retrieve our errors.

16. Desolation allowed to come just that he might cry thus unto God. Out of the depths have I cried unto thee. It is good to get below the reach of earthly consolations.

18. Disappointment and sorrow often have the effect of awakening the sense of sin. Men refuse to sorrow for sin, and other sorrow is sent to open the door.

19. Why was the Psalmist thus hated? The Psalms reply. He testified fearlessly against the sins of men, and asserted uncompromisingly the claims of God upon all. Some men are hated because of their egotism and misanthropy; the children of God are actuated by kindness towards men, but they are bound to embody and present God's will, and to that will men are bitterly opposed.

20. O keep my soul. In vain we offer this prayer, if we are attempting to keep our own soul, by worldly axioms and methods. By soul the Psalmist may have meant life; but even he knew that the life is more than meat. It is in well-doing we are to commit the keeping of our souls unto a faithful Creator.

Hope maketh not ashamed. It sustains us under the scorn of men by the assurance of a coming day of vindication, and it is verified when that day comes.

We have the first fruits of the Spirit in integrity and uprightness; in his own narrow path God keeps us.

22. Redeem Israel. The Psalmist makes the troubles of his people, his own.

xxvi. 1. The Psalmist is sure his foot will not slide, and he has, you may say, a threefold ground of confidence; 1st, he realizes that there is danger of sliding, he stands in slippery places; 2nd, he trusts in God; 3rd, he walks in his integrity. His faith was not dead faith, but manifested itself in works. It is in vain to trust in God if we regard iniquity in our hearts. There is no real religion where there is no integrity. This is the opposite of double-mindedness. God is light, and unless we walk in the light we can have no fellowship with him.

2. Examine me. When we bring our deeds and our hearts to God, we see them in his light. The oracle, Know thyself, can only be fulfilled by taking our hearts and our ways to God for his scrutiny. When we realize his eye searching us, then his word is found to be quick and sharper than any two-edged sword.

3. When we enter on the work of self-examination we are not to part with our sense of God's lovingkindness. On the contrary this will help us to penetrate the folds of our deceitful nature. It is the goodness of God that makes sin most odious.

4. The Psalmist would not associate with worldly, immoral, irreligious people in any way that might imply fellowship with them. He 'walked in God's truth'; in every company was faithful to his high vocation; manifested the sentiments which God had inspired him with; and bore testimony against what was wrong. He that walks in the truth is a living epistle of God, known and read of all men, and, for the most part, avoided by those whose lives that truth condemns.

Correspondence.

To the Editor of the "Bombay Guardian."

My Dear Editor,—In a recent issue of the *Guardian* a correspondent mentioned the case of a Patil who wished to send a letter to the Queen to tell her of the unhappy effect of Government support of idolatry and persuade her to have it discontinued.

The case of that Patil is by no means an isolated one. To enlightened Hindus who have come to see the folly and sin of idolatry, whose moral feelings are exercised as well as their intellects convinced, there seems to be no argument urged by their friends in favor of idolatry so perplexing and confounding as this support of the temples and idols by the Government of a Christian people. I have seen such men wrought up to a pitch of intense excitement on this subject, urging me to go at once to the Governor and the Queen and tell them how wrong this support is, and that the great mass of the people would soon give up their idols if Government would break off its connection with them. *Mahadoo Kudum*, whose case I have mentioned before, is a Hindu of this stamp. For many years he has been studying Christian truth. His mind is full of it, and he does not hesitate to avow his convictions and declare the truth to his neighbours. But when his friends press him with the argument that Christians even believe the Hindu deities to be veritable gods, else why do they support them, he is confused and perplexed. He cannot meet this argument satisfactorily. He understands me when I tell him he must judge of the faith and views of Christians by their own Scriptures and religious practice, and that this support of the temples and idols is only out of complaisance to the views and wishes of the Hindus, and yet he quickly replies, "Yes, but this very support of idolatry is a part of the *practice* of our Christian Rulers, and the part which is the most prominent in the eyes of all the idolaters of India." And again he urges; "You say it is merely out of complaisance to the views and wishes of Hindus. But do you show such complaisance to our views and wishes in the taxes you impose, the laws you make, or any secular matters whatever? Why this complaisance in matter of religion only, and that too directly in conflict with your own Scriptures and the positive commands of your own God?"

I must confess I would be thankful to any one who would suggest to me how most happily to deal with such minds when pressing such inquiries.

In *Mahadoo's* case God's truth sometimes so far prevails that he seems on the point of professing Christ before men, but anon this support of idolatry obtrudes and staggers him, as if it were Satan's special foil for beating him back. Again and again has he assured me, "You persuade our Christian Rulers to discontinue their support of the idols and I will be baptized at once."

So too on my recent tour, in not less than a score of villages the mass of the people with their officers have said to me—"if Government will discontinue supporting the temples and idols we will give them up and be Christians at once."

In one such village, where the Gospel has been repeatedly preached, as in the surrounding villages, the Brahman Koolkurni told me he knew fifty young Brahmans with whom he had conversed on the subject, who were quite ready to embrace Christianity if Government would adopt this one measure, viz., withdraw official support from the idols, and divert the idol-grants to education or some other good work.

You spoke of the much that has appeared on this subject in past volumes of the *Guardian*. You have written much and well, but "be not weary in well-doing." Ought not the whole body of missionaries and Christians in India to persevere—working, praying, and petitioning Government, till this mighty hindrance to the Gospel shall be removed? Will not the dear Brethren consider this subject again in your Missionary Conference?

Your's Sincerely,

R. G. Wilder.

Kolapoor, April 28th 1868.

P. S.—A melancholy incident has just occurred here in close connection with this Government care and protection of the idols.

A few miles in front of our bungalow rises the famous hill of *Jotiba*, about 1000 feet high. On the summit is a permanent population of some 2000 souls, with beautiful and extensive groves and multitudes of temples, among which are three large and costly temples dedicated to this particular incarnation of Shiva, viz., *Jotiba*,—whence the name, both of the temples and the hill. The fame of this shrine, in all this region, is second only to that of *Ambabai*, whose temple is the largest in Kolapoor, and who draws votaries as pilgrims from all parts of India. Pilgrims flock to *Jotiba* every Sunday and every full moon; but the great annual pilgrimage takes place on the 15th of Chaitra, (April) and has just transpired.

The success of all such shrines in securing Government favor and prestige is familiar to you. Just what the present annual revenue of Jotiba is I do not know. Fourteen years ago Colonel Graham gave it as Rs. 12,000, and since then temple lands and endowments have greatly increased in value, and the income from pilgrims and other sources is doubtless several times that amount.

In his notes on this shrine, Col. G. adds: "28 wayfarers are daily fed at the gateways; 10 Brahmans are in continual prayer; nor is the stud of horses and elephants wanting to swell the grand procession which takes place at the annual Jutra." It might be added that a party of sepoys is also detailed, with instructions to preserve order perhaps, but bearing with their uniforms the approval and prestige of the Government they represent. Between the Havildar and Zemadar of this party of sepoys on the present occasion there arose a dispute which terminated fatally.

As the excited surging throng press up to the entrance of the temples for a *durshun* of the idol, it seems to be the custom of the sepoys, guarding the entrance, to preserve order by keeping back the crowd and allowing only those to enter who slip into their hands the desired bonus. It was about these collections or bribes, taken by the sepoys that the dispute arose, and the Zemadar's bitter words of reproach so rankled in the bosom of the Havildar during the night, that at early dawn he deliberately loaded his gun and shot the Zemadar in his tent, killing him on the spot. He immediately reloaded and showed himself so desperate that no one dared approach him, but a party followed keeping him in sight till he reached camp. He walked deliberately to the premises of his commanding officer, inquired for the Subadar Major, and on his appearing the Havildar fired at him also; but the cap missed fire, and though he instantly fired again yet the ball failed to hit his intended victim, and the murderer was secured, disarmed, and now awaits his trial. W.

Sir,—"The dumb ass may see the angel, while the disobedient Prophet who rides upon her is blind to the vision". Our modern Manichæan surrounded by the dusty stones of the Asiatic Society, the crumbling bricks of Chedorlaomer, and the tottering stones of the Victoria Museum, seeks a sign"—"I said, repeating simply what every reading man well knows, that there is no contemporary evidence of the existence of Abraham and Isaac".

"In the beginning was the word, and the word was with God, and the Word was God." Was God contemporary with Abraham, or is our Arch-Marcionite "G. B." prepared to deny the truth of the Inspired Word as given to us in the New Testament? Is there no analogy between the cosmogony of Nature and the cosmogony of Grace, between the First Creation in the Divine Image in Adam and the Second Creation in the Divine Image in Christ? Eve the Bried

and Mother of all the dead, the Church the Bride and Mother of all the living?

"Mysteries are revealed unto the meek." God hides these things from the wise and prudent and reveals them unto babes. He resisteth the proud and giveth grace unto the humble. We must become as little children if we would enter into the kingdom of Heaven; even in this nineteenth century of ours.

There are some "reading men" who take a different view of Scripture from that taken by those who see through a glass darkly; who study the Old through the light of the New Testament, in humble trust, confidence and faith; who see in the Old Testament, from Genesis to Malachi, foreshadowings of the Gospel; in the history of the Creation out of chaos, our new creation in Christ; in the Flood, the Christian Sacrament; in the Ark, the type of the Universal Church; in the Deluge and destruction of Sodom and Gomorrah, not only historical events, but Divine Prophecies of the Universal Judgment to come; in the rite of Circumcision, the Seal of God's covenant with Abraham, prefiguring God's covenant, the work of the Holy Spirit upon the Christian heart. "*Nihil otiosum, nihil vacuum neque sine signo apud Eum.*"

There are many "reading men" who believe that the Petateuch is one book, and written by one man, under the inspiration of the word of God, and that it was not compiled by Solomon's Purbhoes, that it is constantly referred to by God himself through the mouth piece of our Saviour in the New Testament as the Book of Moses, and this is clear contemporary evidence of its authenticity. "And as touching the dead that they rise; have ye not read in the Book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob;" and again, "The oath that he sware unto our father Abraham." "If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead." "Then he said unto them, Oh, fools, and slow of heart to believe all that the Prophets have spoken; and beginning at Moses and all the Prophets He expounded unto them in all the Scriptures, the things concerning himself."

"For the law was given by Moses, but grace and truth came by Jesus Christ."

"Art thou greater than our father Abraham, which is dead? and the Prophets are dead; whom makest thou thyself? Jesus answered if I honor myself my honor is nothing, it is my Father that honoreth me; of whom ye say, that he is your God; yet, ye have not known him; but I know Him; and if I should say I know him not, I shall be a liar like unto you: but I know him and keep his saying. Your *father Abraham rejoiced to see my day and he saw it and was glad.* Then said the Jews unto Him thou art not yet fifty years old and hast *thou* seen *Abraham*? Jesus said unto them, verily, verily I say unto you before Abraham was I am."

Is this contemporary evidence? In the VII chapter of the Acts of the Apostles, the last dying speech of the proto-martyr Stephen, the whole chapter is in answer to the accusation of blasphemy, "He being full of the Holy Ghost, looking up steadfastly into Heaven and seeing the Glory of God, and Jesus standing on the right hand of God," gives clear and distinct contemporary evidence of the authenticity of the Pentateuch and the personality of Abraham and Isaac. Again, in the XV chapter 21st verse we read that "Moses of old time, hath in every city them that preach him, being read in the synagogues every Sabbath day." 1 Cor. X chapter; "Moreover brethen, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and did eat the same spiritual meat and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ: But with many of them God was not well-pleased: for they were overthrown in the wilderness." "Now these things were our examples to the intent that we should not lust after evil things, as they also lusted." Again, in the 3rd chapter 2nd Cor: "Written with the Spirit of the living God, not in tables of stone, or 'cuneiform bricks' but in the fleshy tables of the heart." The whole chapter is clear contemporary evidence of the authenticity of the Book of Moses in five parts called the Pentateuch; "but even unto this day when Moses is read the vail is upon their hearts."

"Rejoice thou barren that bearest not; break forth and cry thou that travailest not; for the desolate hath many more children than she which hath an husband." "Now, we brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit; even so it is now. Nevertheless what saith *the Scripture*? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman.

Timothy III. chapter 16th and 17th verses: "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

The XI chapter of the Hebrews should be well studied by our modern sceptics. The whole chapter is a clear refutation of the doctrine expounded by the mythical "G. B.", and incontestable contemporary evidence, of the authenticity of the Pentateuch, whatever "Colenso", "Birdwood" and other African and Asiatic "*Savans*" may say to the contrary. "Faith is the substance of things hoped for, the evidence of things not seen." "By faith Abraham when he was tried offered up Isaac; and he that had received the promise, offered up his only begotten son, of whom it was said, that 'In Isaac shall thy seed be called': acounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." If we were to study our Bible through the inspiration of the New Testament, instead of through the interpretation of the *orthodox Ewald*, we would form a very different estimate of its value in the elucidation of the letter of its sacred text. We cannot separate Moses from Christ; it is impossible. God himself tells us; "Had ye believed Moses, ye would have believed me for he wrote of me: but if ye believe not his writings, how shall ye believe my word."

"G. B." cites the scepticism of the Jews in support of his mythical hypothesis but the whole history of the Jewish nation is a fair warning to us how we deal with the Old Testament in that servile interpretation of the letter that has become the fashion of modern science. "G. B." seems to pin his faith upon Dean Stanley, but let us hear what a contemporay of Dean Stanley's has got to say on the subject. Dr. Wordsworth, Canon of Westminster says—"To the Jews were delivered the oracles of God. They heard the voices of Moses and the Prophets read in their synagues every Subbath day. They had peculiar privileges and facilities, philological, historical and geographical, for the right exposition of the Old Testament. In their Priests and Levites, and in their scribes and lawyers, they had an order of men set apart for the interpretation of the Sacred Text. They had schools of the Prophets, they had colleges of learned Rabbies, and industrious Masorites. As far as the *letter* of the Old Testament went, they had every resource that could be desired for its successful elucidation. But what was the result? They held that volume in their hands, they unrolled it, they read it with their eyes, they heard it with their ears, but they did not apprehend it with their minds; it did not enter into their hearts, and why? Because they were students of the letter, and not of the spirit. Because they did not see Christ in it, who is the sum and substance of it. They rejected him of whom Moses and the Prophets did write and they thus incurred the punishment *pronounced in those very Scriptures against those who would not receive him.* As St. Paul says, 'Because they knew him not nor yet the voices of the Prophets which are read every Sabbath day, they have *fulfilled them in condemning Him.*" "Beware therefore" he adds, "lest that come upon you, which is spoken of in the prophets: Behold, ye despisers, and wonder and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. And the same Apostle unfolds the reason of this blindness. They were slaves of the letter of Scripture, he says, 'and the letter killeth but the spirit giveth life.'"

We will now elucidate the "obfuscation" of our mythical interpreter. Christ was before Abraham, he was contemporary with Abraham. In the 12th verse of the 21st chapter of Genesis, He tells Abraham; "In all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called." Now Abraham remembering these words had faith. He knew well that if Isaac was offered up he would be raised from the dead. As Abraham himself intimates in the 5th verse of the XXII chapter of Genesis, and St. Paul affirms in Heb. XI. 19 verse.

If the learned, well-read, and erudite Secretary of the Asiatic Society does not believe the Holy Ghost speaking through the Hellenistic Deacon, the pro-martyr Stephen pleading before the Jewish Sanhedrim, at Jerusalem, the cause of the faithful of all nations who are to be blessed in the seed of Abraham, which is Christ, perhaps he will kindly tell us who and what we are to believe. As Sir Willoughby Jones says in his perface to 'Christianity and Common Sense'; "Hence the vital importance to the Church on earth, and to the soul of every Christian, of those questions raised by the new school of theology, whose leading dogma it is, that every successive generation, is to begin his religion *de novo*, and that if his life be spared for many years, and he succeed in mastering the Hebrew language and seeing through the innumerable cloudy volumes of hazy German polemics, the Bunsens and Ewalds, corrected by the Kurtzes and Hengstenbergs, he may then begin to consider himself a Christian man. What is to become of the world at large under this theory they do not condescend to explain to us, but as no two of themselves agree in anything except in pulling Scripture to pieces, the prospect is not encouraging."

"Those that live in glass houses should not throw stones." There is another "*dead house*" in Bombay besides the Bible Society's Depot; a house without a roof, with inscriptions and cuneiform relics, walls crumbling to decay, a living witness tottering to dissolution of the loyalty of the gentlemen who would fain enter the hallowed precincts of our Civil Service. The iron columns rusting to decay amongst the grass and weeds of the Victoria Gardens, will not last quite as long as the bricks of Chedarlaomer; but while they are disintegrating they are not *dead* but *living* letters of the zeal, the energy, and loyalty of the gentlemen who would govern India. Let those who repudiate the Pentateuch and clip and cut and disintegrate the Old Testament Scriptures, pause and reflect upon what the Saviour told the Pharisees.—"They were guilty of the blood of Zacharias, the blood of righteous Abel" and all the saints and Prophets who fell before He came. They were sceptics, they participated in the hate to which the Just One fell a victim; they were one with the mighty rabble who cried. "Crucify Him, Crucify Him."

OMICRON.

TEETOTALISM.

SIR,—I am at a loss to know what "Omicron means by a "favored Correspondent." If the appellation refers to one on whom you bestow an unusual amount of space in your columns, then both "Comprehension" and myself must give way to "Omicron," and in future look upon him as one of the "Guardian's" favourites!* With regard to the subject of our correspondence, "Omicron" speaks truly when he says that it is one of great importance amongst all classes of the people; and it is only because it is so and because it is generally misinterpreted and misunderstood that I have been induced to reply to your correspondent. What a touching picture "Omicron" draws of a "ship staggering under close reefs, at the Lands' End or off Sandy Hook"! Surely he does not mean to say that at such a juncture he would send his men a staggering too? If so they would soon all stagger to the bottom even with your correspondent at the helm!

I have been on board ship in a storm and have seen a resolute God-fearing man stand eight hours at the helm; that man was a total abstainer, and he brought his vessel through the terrible gale! —therefore the thrilling hail of Grog Ho is not essential to one's comfort or safety under such circumstances.

I cannot say with "Omicron" that I have gained my little experience in "every sea and every clime," although I have once or twice climbed the "snowy steeps," of the Jan Mayen and gone through the rigors of an Arctic winter; and in these dreary regions I learned that Old Jamaica was not necessary to enable the men to perform their arduous work. The ship in which I sailed did not serve out grog in the usual manner, in fact it was not given out at all, unless ordered by the surgeon on boord; and the result of that voyage was that every man—save one—returned in perfect health. The solitary one who found his resting place in the Arctic sea was a man who had smuggled on board a "keg" of rum, and who,

* [*Ceteris paribus*, those correspondents who remember our limited space and study condensation, commend themselves to us. Ed. B. G.]

a few days after the keg had been emptied, was found dead in his bed.

It appears therefore that "hypocritical little lockers" are not confined to the after cabin but are sometimes discovered in the forecastle.

If your correspondent knows any thing about the affairs of Arctic going ships he must be aware that of late years many of the owners have discontinued the daily use of grog and have given free rations instead, and that in not a few cases this desire originated, not with the owners, but with the sailors themselves.

Without attempting to gainsay what I stated in my previous letter about the chemical aspect of the question, "Omicron" lays down what he believes to be a physiological fact, viz., that "good rum fortifies against scurvy" It is unfortunate for your correspondent that he was not satisfied with stating his dogma alone—the remark following it shews him to be as good a physiologist as he is a chemist; unless indeed he uses rum, doctored with citric acid. In such a case, however, he must remember that every rum drinker is not so favoured as he is, in having an antiscorbutic mixture placed before him in the shape of his 'daily potion!'

It must be an unspeakable loss to a large class of our fellowmen that the Medical Board of the Navy is not acquainted with "Omicron's" physiology!

I would have thought that Sir Robert Napier, knew more about the "tactics of war" than the physiological effects of Beer and Rum;† but as one has little inclination to write much after a hard day's work in this hot weather, and since your correspondent desires it, I will drop the subject for the present, and when Sir Robert returns will ask him!

ALPHA.

Epitome of News.

SATURDAY, May 2, 1868.

—Much surprise is expressed that the abolition of the vernacular class (Marathi) at the Grant Medical College, should have been resolved upon.

—The *Times of India* hears by telegram that only fifteen of the storming party at the taking of Magdala, were wounded.

—Same: "The restrictions regarding the issue of money orders beyong the respective circles have been abolished, and in future order will be granted at one agency on any other Money Order agency throughout British India.

—Herr Mauch, an African explorer sent out by the Gotha Geographical Society, has discovered a vast gold field in Africa. The *Times of India* says: "The tract where the gold is to be found he estimates at 20 miles in breadth and 60 in length. It is situated about 900 miles N. W. of Natal, and beyond and to the west of the limits of the Transvaal Republic. But in addition to this immense distance from the sea board and civilisation, there are other difficulties in the path of gold-finders, for the gold lies in the country of a chief named Machin, who with his suzerain, Moselkatse, can bring 50,000 warriors into the field. However, the region is described as tolerably healthy, and having a good water supply. Besides this enormous mine, there is another (of indefinite extent) to the north, lying much nearer to the Zambesi. Herr Mauch asserts his belief that these two gold countries are richer than the gold fields of either Australia or California, and if his theory is only in part borne out by facts, this remote part of Africa may yield sufficient of the precious ore to astonish even the wildest dreams of 'diggers.' But with the many difficulties in the way of reaching Central Africa, and of getting food, it is difficult to see how all this latent wealth is to be made available."

The *auri sacra fames* will make light of these difficulties.

—Same; Paris: "Citizens wanting to discuss any serious subjects, except purely scientific or artistic, must have a previous authorisation. What is more, in the locality where they wish to assemble, seven courageous and wealthy compatriots must give surety that no disturbance of any kind will spring out of the meeting, which is to be held in a covered place and in the presence of an agent of authority, vested with discretionary power to break it up at any moment. The upshot of the so-called reforms, springing out of the promises of January 19, is, that France is bound tighter in a strait waistcoat, so far as the laws go than she ever was since the great Revolution."

—The Viceroy is to arrive in Simla on the 9th.

MONDAY,—May 4.

—The exhibition of the Gymnasium took place on Saturday. 162 boys attended the Gymnasium during the last year, of whom 135 were Parsees, 9 Marathi and 17 Guzerati Hindoos, and one Mahomedan.

—U. S. Consulate, Bombay: "Telegraphic intelligence has been received of the burning at sea of the American ship *Living Age* from Shields, bound to Bombay, with coal. The chief officer and eight of the crew arrived at Cochin in a boat on April 30th. The captain and remainder of the ship's company are not accounted for."

—Bombay is to have two "Monitors" says the *Times of India*.

—Col. Ballard has written a pamphlet in favor of a gold currency for India.

—Moyen-ud-deen Hussein Khan, kotwal of Delhi in 1857 and colonel of a regiment of mutineers, is about to undergo a trial at Delhi.

—The Carnatic arrived early on Saturday with the English Mail of April 10. *Overland Mail:* An influential deputation has waited upon the Post-master-General to urge the expediency of a fortnightly mail service to Australia.

A deputation has arrived in England from Nova Scotia to endeavour to procure a repeal of the Act incorporating that province with the British North American Confederation.

Warlike rumours are again current in Paris.

The last French division remaining in the Papal States is expected very shortly to return to France.

The Second Chamber of the Saxon Diet has passed a motion for the abolition of capital punishment by a large majority.

Kossuth's election to the Hungarian Diet has been verified, but it is not expected that he will take his seat.

The severe law against the Jews proposed in the Roumanian Chamber has been rejected.

The case for the prosecution in the impeachment of President Johnson is concluded, and the defence has commenced.

Mr. Thomas D'Arcy M'Gee has been shot dead at Ottawa. No details have yet been received.

Among the deaths reported during the week are those of General Sir George A. Wetherall, Admiral Sir H. Ducie Chads, the Countess of Cottenham, Rear-Admiral T. Harvey, and the Rev. Dr. Knatchbull.

—*Overland Mail*: "What has long been wanted is an anæsthetic agent rapid in its application, complete in its influence, safe in its action upon the system, and so transient as to leave the patient no worse for its effects ten minutes after inhaling it. This it seems we are very likely to find in the protoxide of nitrogen, or pure laughing gas, inhaled without any admixture of atmospheric air, on a plan introduced by an American dentist, and perfected by Dr. Thomas W. Evans, of Paris. Dr. Evans has recently anæsthized several scores of patients at the Dental Hospital, and at one of the ophthalmic hospitals in London. The *British Medical Journal*, in giving an account in detail of the results, states that in less than three-quarters of a minute the patients became insensible, and in less than three minutes the operation was begun and ended."

TUESDAY—May 5.

—The *Home News* says that the Bishop of Bombay has resigned. This is probably just the echo of the false report that appeared in a Bombay paper some time ago. The Bishop of Bombay has an extension of leave until next November, when he will come out if his health allows.

—*Friend of India*: "Some curious facts about the crime of "Samadh," or burying alive, as practised in Rajpootana, have just seen the light. The Political Agent of Serohi furnishes a list of instances in the course of six years that have come to his knowledge, chiefly in the neighbourhood of Motagaon, a border village. The practice is also carried on we are assured in the adjoining state of Marwar. Out of nine cases of Samadh reported, eight of the victims were lepers, the other having been sacrificed, no doubt at his own desire, on account of old age and poverty. The Rao of Serohi has issued a proclamation forbidding the practice under the penalty of ten years' imprisonment. His Highness will no doubt do all he can to put his prohibition in force, but there are very great difficulties in the way of carrying out such orders. In many of the cases the persons who dig the pit and cover up the unfortunate wretch, are themselves lepers, and to them death itself would be welcome, and we presume the Rao would hardly care to introduce any of them into his prisons. It would be well if some sort of lazaretto were erected in Serohi, or any other state where the practice is supposed to be carried on. The cases of leprosy are not very numerous, and the additional expense to the state would be but trifling."

—The *Prabhakar* is displeased with Inspector Price for having stopped the band of a marriage procession, passing through Moombadevi. These bands are frightful nuisances. No less than six tom-toming bands passed the American Mission Chapel on Sunday afternoon while service was going on. It is not an uncommon thing for the minister to be obliged to stop several minutes till the street musicians see fit to pass on. Our Police organization is still very defective.

—The *Madras Observer* noticing the Report of the American Madura Mission, says: "The Report passes on to speak of the *baptized Christians* and the communicants, and then of the larger number of *unbaptized adherents*. With regard to the latter, it is bold enough to acknowledge—'Many of those who join our congregations, would be better classed as 'non-heathen,' than as Christians...We half regret sometimes that the name Christian has become attached to them, for our holy religion is more likely to be judged of in the world from its poorest than from its best examples.' 'But' (it is added) 'with all its disadvantages, we value the plan we have adopted of enrolling such' persons: 'for here, as elsewhere, accessions to the Church are almost universally from the class which regularly enjoys religious instruction.' The whole number enrolled remains at about the same figure as last year, just under 6,300. But it is satisfactory to know that the proportion of communicants to adult members of the congregations is steadily increasing from year to year. These now number 1,250, which is an increase of 70 over the previous year, even after all deductions on account of those who have died or been suspended. Instances of the power of the Gospel in the conversion and consistent lives and happy deaths of some of these village Christians are given."

The *Observer* also make an extract from a speech made by Sir A. Cotton, at Oxford, in February: "He had spent 40 years in India, had travelled all over the country from Hurdwar to Cape Comorin, and had had many opportunities of visiting Missions. He spoke of the Missionaries generally as being true men of God, faithful, earnest, and able. He then stated his conviction that they were, as a rule, disposed to underrate the advance they had made. Comparing them to soldiers on a field of battle, who, he said, 'often think themselves hard pressed and are doubtful of the event—when a man, overlooking the field, sees plainly that they are making steady and sure progress, and are gaining ground at every effort. I was once' (he added) 'advancing with a column against an entrenched position of the enemy, marching in the Engineer's post on the right of the leading company of the column, when it came into my mind to observe particularly the behaviour of the men, and I saw them moving exactly as if on parade, not a man hastening or slackening his pace or fidgetting to fire, though the fire was getting very hot and the men were dropping every moment. Then I felt sure that no enemy could stand before them. Just so I look upon the Missionaries in India, and however much they may at times be discouraged by partial failures and innumerable difficulties, I see plainly the solid progress they are making."

WEDNESDAY,—May 6.

—*Enquirer* in the *Times of India*, replying to G. B. says: "The Doctor remarks that 'in the *Arabian* traditions Abraham is made to offer up *Ishmael* and *Isaac*.' Would the Doctor *therefore* have us conclude that they never existed, or that 'there is no *sufficient evidence* of their personality?" Paley puts a similar case, and tells us that in the reign of Charles II. the Marquis o Argyll was condemned to be hanged, which onf author of repute says was done the same daye

† Evidently; witness the following from an Abyssinian letter: "Sir Robert Napier and Sir C. Stavely had an interview with one of the native chiefs of the district yesterday. When Sir Robert presented him with a Rifle and two skins full of rum he seemed a little pleased, but begged to be introduced at once to the Commissariat officer who kept the rum, thinking he should get an extra supply. A little later in the day the chief got very drunk of his liquor, and went away followed by his motley crew."

while, on the contrary, four others of equal repute affirm that he was condemned on the Saturday and executed on the Monday. 'Was,' asks Paley, 'any reader of English history ever sceptic enough to raise from hence a question whether the Marquis of Argyll was ever executed or not?' and I would add, much less to doubt his personality and to set him down as a *myth*!

"But, Sir, this mythic theory I fancied long ago, like some favourite hobby, had been well nigh ridden to death. Theodore Parker, freethinker as he was, in a critique on Strauss' *Leben Jesu*, parodied the mythic theory with as much reason as sarcastic humour, affirming that 'the whole history of the United States might, by future myth detectors, be pronounced a tissue of mythical stories, borrowed in part from the Old Testament, in part from the Apocalypse, and in part from fancy.' And of the nearest contemporary history of one of our English kings since the conquest a writer says, 'Were there no other record of the existence of our Richard I. than the *Romaunt* bearing his name and composed within a century of his death, he would unquestionably have been numbered by the mythists among their shadowy heroes; for among the superhuman feats performed by that pious crusader, we read that having torn out the heart of a lion he merely pressed out the blood, dipt it in salt, and ate it without bread; that being sick, and longing after pork, which in a land of Moslems and Jews was not to be had,

'They took a Sarezyne yonge and fat,
* * * *
And soden ful hastily
With powdyr and with spysory
And with saffron off good colour.'

"'And of this savoury dish 'the kyng eet the flesh and gnew the bones.' Richard afterwards feasts his infidel prisoners on a Saracen's head each, every one having the name of its late owner attached to it on a slip of parchment. Surely all this,' says Thorpe, 'is as mythic as it is possible for any thing to be, and yet Richard is a real historic earth-born personage.' Pref. to *Beowulf*.

"I might add other instances, but have already said much more than I intended, and more than sufficient I hope to show the absurdity of the mythic theory when indiscriminately applied to any history sacred or secular, and of rejecting cumulative evidence."

—*Times of India*: "The Maharajas, notwithstanding the most shocking exposure of their personal character, feel themselves safe from popular odium or centempt, and recede not an inch from their abominable and lascivious practices. In some of the towns of Guzerat thay have practised systematic extortions. They find, sad to say, ready instruments amongst their deluded followers for vices of every kind; persons of reputed respectability become panders to their corrupt practices, and females of an otherwise chaste life prostitute their bodies to these foul beings for the supposed salvation of their souls. Thus we find a vast organization of profligacy daily practised uuder the influence of a blind and deadly fanaticism.

"Of all the Maharajas in Bombay there is none more completely abandoned to vice than a man the very connotation of whose name is the *son of pleasure*. Born of poor parents, he has amassed by profligate extortion during a short period, a sum of money sufficient to erect for him a lordly palace. He revels in every kind of vice, and turns his *mundir* into a house of ill-fame. To rob where he has debauched he has now resorted to a scheme which reduces him to the level of a mean beggar, a 'loafer.' With a number of fanatics, among whom are certain substantial native merchants, whose names we could publish, this man uninvited goes to the houses of his followers and asks for presents, more properly alms, from door to door and chamber to chamber, and thus even in these times he obtains enormous sums and invents new modes of pleasure to satisfy his lusts. His temple during the Holi saturnalia offered a scene of the most rampant indecency. Pantomimical shows of the most revolting nature were exhibited before a concourse of males and females in the sight of the idol they worship. Obscene language was yociferously uttered, and the whole scene presented to the view of a stranger a gang of the lowest dregs of society scoffing at the Creator rather than praying to Him.

"We are distressed that nothing can be done to check this monstrous evil in the centre of a city so illumined by Western thought and learning as Bombay. But it is the bounden duty of the leaders of the Banian and Bhattia community to devise means to wipe off this loathsome disgrace."

—Same: "The ship *Euxine*, Captain Cockburn, bound from Leith to Bombay, has been burnt at sea. The whole of the crew have arrived at Cochin."

—By Galle telegram: "Sir Henry Parkes started on 23rd March with a mounted escort to visit the Mikado, and was attacked by two Japanese swordsmen, who wounded eight of the mounted guard before they could be stopped. One man was shot in the act of striking at Sir Henry, and the other secured after a struggle, Sir Henry returned to his quarters with the wounded men. The assassin was executed on the 27th March.

"On the 26th Sir Henry Parkes again visited the Mikado. No additional news. The rebels in the North of Peking and Teintsin are considered safe."

—Gunga, a Hindoo woman, was caught by the police on Monday last in the act of burying alive a new-born infant under a heap of stones near the Pilot Bunder, Colaba, and was with the child sent to the Jamsetjee Jejeebhoy Hospital.

—*Central India Times*: "Some time ago it was brought to the notice of Captain Wood that several shocks of earthquake had been felt in the neighbourhood of a village called Raeewarra, about 16 mlles north of Chindwarra, each shock being preceded by loud reports, described as not unlike the simultaneous discharge of heavy guns. Mr. Mulheran, of the Topographical Survey, who had not long since been carrying on his survey operations in the vicinity of the village in question, informed Captain Wood that he had himself heard these reports, and on his enquiring of the villagers what they proceeded from was laughed at for his ignorance, and was told that they had been heard for months past. Captain Wood thereupon ordered Mr. Llyod, Extra Assistant Commissioner, to proceed to the spot and make enquiries. As Mr. Llyod approached the village of Raeewarra he heard a low sound resembling that of a muffled drum, he immediately felt giddy and staggered. It appeared to him that the noise came from 'under his feet.' From enquiries made by Mr. Llyod it was ascertained that the shocks of the earthquake were only felt in a few of the villages in that neighbourhood, so that the disturbance seems to be limited to a certain area."

—*Bombay Gazette*; Zoolla, April 20: "On the Royal salute being fired on Saturday night at half-past 10, the cheering all over Camp was intense, and more so by the men on board the ships in the harbour; rockets were fired up to about 12 o'clock; in fact every one seemed to make a night of it. I believe it has not been definitely settled yet what is be done with the transport animals, about 26,000, but I imagine very few will find their way to India."

THURSDAY,—MAY 7.

—*Times of India*: "About a fortnight ago, a man who keeps a shop in the Chuckla, while attempting to run away from a number of disorderly European seamen who entered his shop and roughly handled some of his goods, broke his leg, and was sent to the Jamsetjee hospital. The seamen were arrested, but as the shop-keeper had no complaint to make against them, they were released the next day. The shop-keeper unfortunately died on Tuesday; information of his death was given to the Coroner who issued the usual warrant for the interment of the body."

And is this the termination of the matter?

—Same: "We hear that Surgeon Wellington Gray, M. B. is nominated to succeed in charge of the Victoria Gardens. This change will take place very shortly, but Dr. Birdwood will retain his other appointments until he may be compelled to take sick leave, which he expects to do before very long."

—A native carrying artificial trees along the roads, in a native marriage procession, was kicked by a horse on which the bridegroom was riding and killed on the spot.

—*Our Paper*: "The Commissioner of Mooltan has at last been officially informed that the Railway connecting Mooltan with Kotree will be undertaken before the Peshawur line."

—*Times of India*: "The concert at the Town Hall on Wednesday evening, for the benefit of the Scottish Orphanage, was a great success, and we think it says a great deal for the reputation of the Glee Club that they were able, during the height of the hot reason, to attract an audience so numerous as to nearly fill the Durbar-room. The members of the Glee Club have made good use of their time since their last concert, and, as far as their performances are concerned this concert is the best they have given."

FRIDAY,—MAY 8.

—*Times of India*:—"The Rev. P.H. LeFeuvre, B.A., appointed Chaplain at Egutpoora and Bhosawul, in connexion with the Society tor the Propagation of the Gospel in foreign Parts, is expected to arrive by the next steamer with the English mail."

—*Pioneer*: "The North-West Police Report for 1866 describes a case of *samadh* which occurred in that year in the Jounpore district. The victim, a leper, Purein Singh, was placed in a hole seven feet deep, and there *burnt to death*. The excavated earth was then piled over his remains. The Report of the District Superintendent of Police explains this variation of treatment by the Hindoo superstition, that if the leprous member of a family be *burnt* to death, the *whole family* will be safe from the dreadful disease. In this Jounpore case it was said that Purein Singh encountered his terrible death quite voluntarily. Nevertheless seven aiders and abettors were committed to the Sessions under 302 and 306 of the Penal-Code."

—Deaths last week 295. By small-pox, 50.

TELEGRAPHIC NEWS.

London 21*st*:—The report of Major Anson's Committee has been published. It recommends a limited employment only of native troops in the Colonies.—A bulky blue-book has been issued relating to the affairs of the Bank of Bombay.—Parliament re-assembled yesterday after the Easter vacation.—Mr. Smollet moved a resolution condemning advances to Irrigation companies. In reply Sir Stafford Northcote said that while admitting the general impolicy of systematically granting guarantees, he defended the action of Government in the matter, as being best calculated to promote important works of irrigation. Mr. Smollet then withdrew his motion.—In the same sitting the House rejected Mr. Watkin's proposal for the appointment of a committee of enquiry into the Ceylon Government.—The name of General Simpson appears in the obituary of the week.

22*nd*.—The Treaty of Commerce between England and Austria has been signed.—The release of the Fenian prison Nagle has been contradicted.—Two Fenians were arrested yesterday, whose suspected intention it was to fire Buckingham Palace.—Mr. G. O. Trevelyan's motion relative to the purchase of commissions in the army has been postponed until the 19th May, in consequence of the illness of Sir John Pakington.

23*rd*:—The annual Budget has been presented to Parliament to-day.—The revenue for the past year amounted to £69,000,000.—The additional income tax only produced half the estimate.—The surplus revenue amounts to £920,000.—The cost of the Abyssinian Expedition has been put down at £5,000,000, of which £2,000,000 have already been provided for.—The income tax is to be raisied to 6d. in the pound, yielding £1,800,000; £1,000,000 will be derived from Exchequer Bonds; leaving a surplus of £720,000.—The war rumours lately prevalent are subsiding.—The Fenian, Anne Justice, who was charged with being concerned in the Clerkenwell outrage, has been acquitted.

24*th*:—In the House of Commons yesterday Sir Stafford Northcote introduced two Bills for amending the system of Government in India.—Sir Stafford explained the various provisions of the Bills.—He considered the executive Government should be made as strong as possible, and that the controul should be exercised, not in India but by the Secretary of State only. He had proposed to give the Governor-General power to select his own Councillors, but since it had been urged that this step would prove inconvenient, he now proposed that the Queen should have the power of nominating the Councillors on the advice of the Secretary of State.—He would not now recommend any material alterations in the system of central expenditure in India.—Greater facilities should, he thought, be given to the Governor-General to overrule his Council, when different opinions were entertained. The Lieutenant-Governors, and other authorities in provinces which had no legislatures, should, he considered, be authorised to propose Regulations to the Governor-General in Council, who might adopt them. The Secretary of State should be empowered by Parliament to erect Bengal into a Presidency, with or without a Council, on the same footing as Madras and Bombay.—He considered it was not suitable in the present condition of India to throw open the Civil Service to natives by competetive examinations (in India,) but he proposes to permit the

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authorities to appoint natives to the Covenanted Service, subject to the regulations of the Viceroy.—In the course of his speech Sir Stafford proposed that the salary of the Auditor-General should be raised by £1,000.

27*th*.—Universal satisfaction is felt at the result of the Abyssinian Expedition. All the papers of this morning urge an immediate return of the troops.—A new Bill has been introduced into Parliament for providing that future members of the Council of India shall be appointed for twelve years.—A deputation has waited on Sir Stafford Northcote urging the appointment of a Royal Commission of Inquiry into the financial relations between India and England. In reply Sir Stafford said he considered the question was too large for decision by a Commission.—It is announced that a reduction is to be made in the Prussian army.—The Malta and Alexandria Cable has been repaired.—The following names appeared in the obituary of the week:—Colonel T. M. Goun, Captain W. Down, the Bishop of Hereford, and General William Booth.

28*th*.—Addresses have been presented by the House of Lords expressing indignation and sympathy with the Queen, on account of the attempted assassination of the Duke of Edinburgh in Australia.—The capital of the company about to establish the new Indo-European line of telegraph has been subscribed.—The Fenian, Barret, who fired the barrel of gunpowder at Clerkenwell has been found guilty, and sentenced to death. The other prisoners have been acquitted.

MENGNANPURAM COMBINED DISTRICTS.

(Continued from 25th April.)

In a north-easterly direction, ten miles from here, there is a populous locality in which there are several villages built consecutively. In one of these, a man who had heard a Missionary preach in the streets of a distant town some years before (such was his own account), felt ill at ease ever after, and at last determined to repair to a Christian teacher, and gain additional information. He was received as an inquirer, and not many months after his brother joined him. No opposition was at first offered by the heathen, but in the course of time, a large number joined me, and gave up their heathen temple, for the purpose of being converted into a place of Christian worship. On a fixed day I went to the place, and had to encounter a furious opposition from the remaining heathen. While standing in front of the temple, they surrounded me, pressed on me, but no hand touched me, though one of the people, who afterwards became a convert, threw his arms about my head and seemed in a frantic rage. I kept perfectly calm, and by degrees the storm abated. We then entered the demon temple, all the stone idols were carried out by the converts, and broken to pieces in front of the building, and this being accomplished, I stood on the elevated place where the principal idol had stood, and preached from the 17th chapter of Acts and 30th and 31st verses:—"And the times of this "ignorance God winked at, but now commandeth "all men everywhere to repent: because He hath "appointed a day in the which He will judge the "world in righteousness, by that man whom He "hath ordained, whereof He hath given assurance "unto all men, in that He hath raised him from "the dead." After this, the people had to endure a fierce persecution, and many went back, the first convert was obliged to leave the village for a time, and his brother turned out a false and hollow fellow. Matters now seemed in a very languishing condition. In one of the cluster of villages we had a fierce enemy, a rich, unprincipled and abandoned villain, who did all in his power to root out the Gospel from the place. But from the day that he set himself against God's truth, his worldly prosperity came to an end: he withered under pecuniary losses and disease of body, and ultimately died a wretched death. His name will be held in abhorrence among the Christians of the neighbourhood, from generation to generation.

After the death of this man things gradually improved. Separate congregations were formed in the different villages. At the central one Suppremaniapuram, a spacious and well ventilated building was erected, and used both as a schoolroom and place of worship. To the south a very suitable little church was erected at Rasamaniapuram, and a Catechist appointed to instruct and look after the people. On the north, a much larger place of worship was erected at Madathuvellei, and a Catechist appointed there also; and lastly, further north still, another Catechist was appointed to Poovarasoor, where also a prayer-house was erected. At present there are 565 Christians in these villages, taken together, of whom 442 have been baptized and 117 are Communicants, so that Christianity may be regarded as having acquired a permanent footing in this locality, and will, in God's appointed time, absorb the remaining heathen population, which is still very considerable. I cannot imagine any thing more gratifying than these results. Let the impugners of missions take the trouble to examine these details on the spot, before they venture again to deny any success to the preaching of the Gospel.

We have a flourishing school here, in which there are 138 scholars, with an average attendance of 91 boys and girls. The masters' and mistresses' salaries are defrayed by the school children of Southborough in Kent, and this is called the "Southborough School." These villages are regularly visited every month by me, my son, or by the Native Missionary, and the Lord's Supper is administered at the central village, Suppramaniapuram. I was there recently, and in contrasting the present state with "the day of small things," when the work began, I felt an overwhelming sense of God's goodness towards these once ignorant idolators. The assembled congregation amounted to between 300 and 400 people. I preached from the words, "For as "the rain cometh down, and the snow from heaven, "and returneth not thither, but watereth the earth, "and maketh it bring forth and bud, that it may "give seed to the sower, and bread to eater, so "shall my word be that goeth forth out of my "mouth: it shall not return unto me void, but it "shall accomplish that which I please, and it shall "prosper in the thing whereto I sent it." Isaiah iv. 10, 11. A plentiful fall of rain suggested this text.

The people themselves were a living proof that God's word shall not return unto *Him* void. From the communion rails I could see the site of the old demon temple, at the door of which, the heathen crowded around me in hostile demonstration upwards of 25 years before; and now I was about to administer the Lord Supper to upwards of a hundred converts, some of whom had, in all probability, formed part of that frantic crowd; but they were now "in their right mind and sitting at the feet of Jesus." At this place is a comfortable little bungalow for the accommodation of the Missionary, built with very considerable help from the people. They are generally well to do, and this year one of them gave Rs. 100 towards finishing the spire of our Gothic Church, and has promised Rs. 200 more towards the Native Church Fund. May the Lord pour down upon these people the abundant dew of His blessing! There are several other congregations which have a history of their own, but in the leading features are very like what has been already described, and I shall not therefore enter into particulars respecting their origin, growth, and progress.

Nálumávady is about nine miles due north from Mengnanapuram. The inhabitants were all heathen 30 years ago. At present there are 234 Christians, 226 baptized, 46 communicants. There is a very neat and commodious Gothic Church, with schoolrooms for boys and girls: the number of children being 52. A schoolmaster and his wife are employed, and there is an efficient Catechist in charge of the congregation, and of the few families which are scattered around in other villages. I may mention one incident connected with this place, which occurred many years ago. I came here one evening in order to have service, and stay the night in the prayer-house. After night fall, a crowd of heathen assembled outside, and the Cathechist went to ascertain what the cause might be. He was struck with a stone on the head, and came in bleeding. We now closed the door and windows, and sent off a messenger to the Rev. A. F. Cæmmerer, who lived about four miles from the place, informing him of my rather uncomfortable predicament. He came without delay, accompained by a goodly number of his people, at whose approach the heathen crowd dispersed, and I gladly returned with him to his house. A complaint was made before the Magistrate, and the ringleaders were punished and bound over in securities to keep the peace. With this affair the opposition in the place collapsed, and all has gone on smoothly ever since. Here also the Lord's supper is administered every alternate month with Pragasapuram.—*(To be Continued.)*

Miscellany.

—The soil of the town of Essen, in Rhenish Prussia, is said to be sinking. Houses are gradually subsiding.

—The Pope has conferred on Cardinal Bonaparte instead of the usual title *Eminenza Reverendissima*, the greater one of *Altezza Eminentissima*.

—The young lady who gained the Monthyons medal for virtue, has since been convicted of swindling and sentenced to a year's imprisonment.

PASSENGERS SAILED.

Per P. and O. Str. *Columbian*, 2nd:

For Marseilles.—Mr. Elliott Colvin, Mr. J. C. Graves, Mr. H. Garbett, Col. the Hon. A. Chichester, Mr. Wiseman, Mr Reade, Mr. A. H. Lee, Mr. A. Watson, Mr. G. Turnbull, Mr. Jas. Robertson, Mr. and Mrs. White and child, Mr. G. White, Mr. F. White, Dr. and Mrs. Milford and child, Mr. Addis, Mr. Webb Smith, Dr. Hopkins, Lieut. C J. Walter, Mr. W. W. Baily, Lieut. J. Delcour, Mr. Burstall, Captain Fred. Hill, and Mr. Vetch.

For Southampton.—Lieut.-Col. and Mrs. Crofton and child, Miss Taylor, Mr. W. F. Knock, Mr. W. Bamford, Mr. R. Dobson, Mr. and Mrs. E. Doveton, Major Slade, Mr. J. A. Coate, Lieut.-Col. Lovell, Mrs. and Misses Rouse, Mr. Rouse, Mr. Olpherts, Mrs. W. J. Addis and 6 children, Conductor Maxwell, Mr. Thos. Watson, Capt. and Mrs. Chalon, Mr. H. McDonald, Mr. W. F. Osborne, Mr. Read, Mr. C. F. Callaway, Mr. A. A. Williams, Mr. T. H. Phillips, Mr. Geo. Lawrence, and Mr. and Mrs. Flemington.

For Suez.—Mr. A. C. Lyall, Mr. J. S. Campbell, Mr. Otto Muller, Mr. H. J. P. Thompson, Mr. Harbord, Mr. John Campbell, Mr. G. Carpenter, Mr. J. C. Parry, Col. T. Brougham, Mr. and Mrs. Bell, Miss Burnside, Mr. Cladwell, Mr. and Mrs. W. T. McWhinnie, Mr. P. Horwipy, Mr. Denham, Col. Daly, and Mr. John Gladding.

For Aden.—Mr. Gopal Toolseedass, Mr. Manockchund, and Mr. Davis.

PASSENGERS ARRIVED.

Per *Carnatic*, 2nd:

From Southampton.—Capt. Heyland, Captain and Mrs. Hunt, Captain and Mrs. Le Geyt, Assistant Surgeon H. Johnston, Mr. Jackson, Mrs. S. Moulton with son and daughter, Messrs. J. Bradley, J. Fleming, J. Haddon, J. Roberts, D. McLennan, E. MacKay, and G. Graham.

From Marseilles.—Mrs. Simmins, Mr. H. E. Gordon, Mr. Borthwick, Mr. D. Maxwell, and Mr. S. Moorhouse.

DOMESTIC OCCURRENCES.

MARRIAGES.

Butler—Keatinge—April 30th, at Mount Aboo, by the Rev. A. Miller, E. R. Butler, Esq., M.D., Civil Surgeon in Kattiawar, to Annie Harriet, eldest daughter of Lieut.-Colonel R. H. Keatinge, C.S.I., V. C., Agent to the Governor-General for the States of Rajpootana.

Hanson—Bridges—April 30th, at Ahmednuggur, by the Rev. G. Watson, G. W. Hanson, Major H. M. 9th Regiment N. I., to Charlotte Adelaide, third daughter of the late J. W. Bridges, Esq., of London and Buck, Essex.

DEATHS.

Hunter—April 4th, at Endsley, Pendlebury, Marion Oswald, wife of Alexander John Hunter, late of Bombay.

Woods—May 3rd, at the Hope Hall Hotel, Mazagon, of dysentery, Lousia, the beloved wife of Horatio S. Woods, Esq., R.N.R., Commander of the Ship *Tennyson*, and daughter of the late Major J. Ward, M. N. I., H. E. I. C. S.

Miles—May 4th, Elizabeth, the beloved wife of Mr. O. G. Miles, Station-master, G. I. P. Railway, Poona.

Advertisements.

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